

of a dream by making knowledge of English the passport to employment in the public services. The men who learnt English had all possible reason for developing their knowledge in it; and none whatever for developing their knowledge of the vernacular. The teachers were trained but they could not communicate with the pupils. Besides, they found such great pleasure within easy reach in English literature that they had no mind for the hard task of making the literature of their mother-tongue. The ship that went to bring a rich cargo stayed near a foreign shore and the crew spent the time there lotus-eating. It was as if a young man who was sent to Europe to pass the Tripos and return to make the family fortune married a foreign girl and settled in her country and forgot the family.

How much longer the vernaculars would have had to wait to get the services of the English-educated man if altruistic love for his fellow countrymen had to be the main motive, it is hard to say. The men who supported education through English in this hope should perhaps have had to be uneasy in their graves for centuries till another Basavanna appeared and led a new movement. Fortunately other forces came into play and the end has been hastened. The national movement of the last thirty years has more and more had to use the language of the people for

their education. An atmosphere of national pride and love of things Indian was created. The minds of the educated went back to the literature and the religion of the past; they looked on them and understood them with a new meaning. They felt a new love for the people tingling in their veins. It is true that still in our education